

The woman in the National Socialist state.

Alfred Rosenberg was one of the first to fundamentally deal with the question of the position of women within a healthy state. (Compare the essay "Man and Woman" in "Blood and Honor" J. Teil.) Again and again he raised the demand that the woman should be given the place that nature intended for her, not that of the sick intellect selected her for the last 50 years. Alfred Rosenberg was therefore attacked with particular fury by the so-called "political woman" of the past system. He was widely decried as a "misogynist". If today in the new empire the woman has been assigned the job to which she actually belongs, the merit of the clarification of the concepts of the relationship between man and woman in the Germanic state is largely due to Alfred Rosenberg, and like the German wife of the third party Reichs judged the "misogynist" Rosenberg, those who witnessed how Alfred Rosenberg was celebrated in 1935 by the German woman could probably best judge. The following speech, which Alfred Rosenberg gave to women on German Mother's Day on May 10, 1935 in Düsseldorf, was the first affirmation of the fact of the unity of women and men in shaping life in the new Germany.

We all live in the awareness that today's political and ideological struggle in Germany goes far beyond what one is accustomed to call a "struggle of the generations". We also know that today's upheaval is more than a political and social revolution. We know that we are faced with final decisions on many issues. We National Socialists are opponents of a bland, but still widespread optimism, which tries to slip over the most difficult questions of this time with the words: "The people cannot perish". Rather, we contrast this superficial view with the facts of world history. The old states in Asia, founded by the Nordic peoples, have perished, Hellas has sunk, the Roman Empire has collapsed, and the signs of not only external decline, but of real internal decline are palpable today not only in the cosmopolitan cities of Europe, but also beyond them in many other great cultural sites in the European world. The social and political convulsions in all countries are the external parables for an inner lack of stability and lack of faith.

This inner disintegration, however, can only lead to two consequences: either one continues the fateful path of the old world of thought and thus again leads millions into the arms of world communism, or a brave generation brings up the courage and with the firm will to reshape the Life forms not only the last decades, but also the whole past, which is still at work today, of a decisive valuation. - Even if one or the other statesman tries to evade this incipient insight, the compulsion of the facts will put everyone at one point in front of this question and thus direct the last appeal to the will of the peoples to live.

The decisive characteristic of the National Socialist movement is that it resolved the question of fate for Germany in the second sense in a single, powerful educational process, purified through struggle, and from year to year it is increasingly consciously drawing the conclusions in all areas of life from this innermost willful decision .

In terms of state policy, the National Socialist movement sees in the course of the last 150 years after the victory of the French world of thought an ever further loosening of the type-forming forces through the individual being detached from blood and soil, which placed itself at the center of ideological evaluations. As a result of this detachment, the state was understood not as a vital necessity, but as a technical structure, the mechanistic effect of which was only intended to limit excesses. This structure, however, had to become more and more rigid as all feelings that were being released became more and more wild, and so this detachment of the ego led apparently illogically and yet consequently to the unleashing of millions of individual instincts, to the congestion of deceived urban and cultural masses, i.e. H. to a revolting communist universalism against a rigid police state apparatus conditioned by

everything. The goals of this world communism necessarily had to bring about the gathering of unsound millions of existence and, in actual effect, the extermination of all superior humanity.

This fermenting communist world revolution, which initially ruled a large state alone, turned into a world-threatening movement, and only the essential forces of Germanic humanity succeeded in saving Europe from this inundation in the form of National Socialism; but recently, after communism was pushed back in Central Europe itself, it has changed from a political propagandistic phenomenon into an enormous military threat to all civilized peoples.

But if we only seriously examine this age of individualism, the question arises for anyone who looks more deeply, how this individualism, this denial of type-forming forces, was possible to this extent! Here, too, there are two steep opposing fronts. One claims that individualism was a sin against the sacred traditions of the ancient past, and that in order to overcome it one would have to return to these traditions of medieval typicity. The other side explains, however, that the dissolving world of thought of the ego-addicted age could only triumph because the old types of the past were no longer life, but only a frozen form that the worst of the 18th and 19th centuries did not take on with all their might had to withdraw. For if this vowed old form had been pervaded by real inner creativity, this fragmentation of European society would never have been possible. And so there is probably no doubt that the National Socialist movement here is not on the side of the fundamental return of old types of existence, but rather examines everything impartially from the vital necessities of the 20th century. The National Socialist movement is ready at any time to recognize from the past that which seems suitable to strengthen the character and soul of our age, but it is also determined to eliminate everything that can weaken the power of inner renewal.

This results in a new process of evaluating old world views, a new view of German history as a result of a new birth out of the life of our time. We therefore believe that this type, hollowed out in the eighteenth century, was the result of the victory of an imperialist late Roman universal policy which, in terms of power politics, created the First German Reich, but which at the same time imposed a content and a form on the German being in many areas did not correspond.

This first empire brought us z. B. Roman law. This law, torn from the structure of ancient Rome, disintegrated the Germanic legal concepts, led to the destruction of the old peasant freedoms of the Germanic tribes, and, by emphasizing the so-called "justified interests" of the purely private in the further development, it cut the Germanic conceptions of obligation with the legal idea. This new view of life also led to a melting of the Germanic knightly idea into an exaggerated feudal system. It also led to the fact that the married Christian German preachers and priests were increasingly removed from the people and grouped together in a special caste. And finally, this attitude of the victorious Mediterranean world of thought brought with it a terrible decision for German folk history, which perhaps has only become fully conscious today: the disregard for German women! The Germanic female figures of the German folk epic, as they are clearly described in the Nibelungenlied, in the Gudrunlied and in other stories, in Kriemhild, Frau Ute and others. appearing to be formed into tremendous power, range from a primitive Germanic view of life over to a later time, since there was not much of this conception of women left. Since the adoption of an ascetic ideal from Egypt, living life has been perceived as something sinful and, in connection with some passages from the letters of the Apostle Paul, women have been perceived as a symbol of the sinfulness of this world, to the extent that at the Council of Macon there was a serious argument about whether women could be counted as human beings at all.

The victory of this mental attitude directed against the Germanic character was then shown in the representation of the so-called “woman world” in medieval art. A female figure was beautifully formed here from the front, but if you turned the portrait around, you could see a disgusting tangle of worms and snakes as a representation of putrefaction! Thus the woman was portrayed as a deceptive seductress on the part of an ascetic ideal that was becoming more and more hostile to life, and even if the European people from the portrayal of Mary with the child, with increasing self-confidence, at the same time awakened creative nature to life, it was an inevitable outcome which the European created out of his being against all foreign views that despise women. The Germanic man saw in motherhood not a reprehensible defilement, as it resulted from a certain dogma, but the natural and sacred life fulfillment of a real humanity in this world.

And now, progressively in European and Germanic history, the process of detachment from the entire structure of the Roman Empire of the German Nation took place. Politically, a knightly and peasant principle registers itself in the Teutonic Order in East Prussia, together with the entire eastern settlement, which shaped life from the ground and from the fight. A new German self-confidence was evident in the cities and in the traveling Hansen. Through the establishment of Brandenburg, through the upbringing of the Prussian state, we experienced the reorganization of German life from a vigorous center, to which we owe it that Germany did not finally fall apart into 300 or 400 principalities, but that the basis was really laid for one German nation-state. If Napoleon was then able to smash the rotten Holy Roman Empire of the German Nation, the foundations for a new empire were so firmly established in character and politically that the empire of Bismarck could be created from this as a possible solution at that time, in order to finally realize the in today's state to bring about some German nation-state.

Religiously, the process of triggering takes place in the series of Protestant movements and ended first in the Reformation of Martin Luther, which, however, triggered further profound processes, in whose strong effects we are now in the midst of it.

In the field of law, the Germanic idea is conquering new ground again, starting with the desperate peasant wars, through the Prussian view of duty to today's National Socialist legislation, which through the reintroduction of the hereditary farm concept leads back to the ancient ideas of Germanic peasant law. The law for the sterility of the hereditary burden also returns to the old idea that it is the duty of the state and the people to raise not the hereditary sick but the healthy, to ensure that everyone really fulfills his duty on this earth able. Furthermore, the emphasis on national honor as the highest value is a core piece of this new and yet eternally old legal conception, which uses the security and self-respect of the whole as the supreme guideline for the action of the individual. With this new legal thinking, a thousand-year development has also come to an end, initially ideologically, but also rooted in law, in order to produce its fruits in the coming decades.

Artistically, in the rebirth of the Nordic ideal of beauty, we see the endeavor come alive again to return to one's own blood from the cramps in the late Gothic or late Baroque periods, and here too we believe that with this inner reversal a new creative cultural renewal will pass through Germany .

In terms of social policy, we no longer see masters and servants, rulers and subjects as the goal, but

really a national community based on performance and character. And even if the gray everyday life still shows some distressing phenomena that have not yet been overcome in this large transition period of the last decades, the power of will, together with all other expressions of life, will create those forms that point type-building into the future.

And finally, we, who are described by many as despisers of women, believe that we can restore the organic position of German women in German state life. We deny a world of thought that has endeavored for 1000 years to explain man's companionship as a lure of the devil and as inferior. We believe that the return to the recognition of equivalence and the restoration of the honor of German motherhood is one of the prerequisites for a real rebirth in general.

But if we ascertain this on the one hand, we are also convinced, on the other hand, that a liberal, abstract doctrine cannot be expected of women to carry out everything that men have felt for thousands of years to be their particular life's work; just as little as we trust men to be able to master those areas which nature has given women. The eternal law of polarity is also expressed here between man and woman. It is exactly the same as with electricity: we do not know electricity per se, but where this mysterious force occurs, it appears in two different and yet mutually dependent forms: what attracts one pole repels the other. Only in this way is a successful work in nature possible at all.

It was the great mistake of the liberal emancipation movement, just as in the cultural field strived for an anti-natural leveling, so also to have indiscriminately represented the so-called "rights of women" without understanding that this emancipation movement by and large does not have the rights at all the woman could restore, but amounted to imitating certain characteristics of the man. This whole movement was all the more disastrous as the male society of the nineteenth century was in no way to be regarded as exemplary, but, as we can only too easily see today, was already on the way to dissolution. All the struggles for parliamentary seats and electoral rights that have raged through the last few decades seem meaningless today not only in the hearts of men but also in the souls of women; the eyes have turned to much deeper problems. Of course, we do not want to condemn the endeavors of the 19th century in leaps and bounds. Just as there were strong forces within liberalism who believed they could evaluate the forms of life of their time for idiosyncratic design, the women's movement of the last half century has of course also made demands that none of us intends to reject. Especially with regard to the education of women, the National Socialist movement will not want to stand back here in particular; on the contrary, it will have to see its duty in opening up all educational opportunities for German women that are somehow appealing to them and in developing a strong, self-confident gender of women for the future.

There is another important point to consider here.

The liberalist conception of the state proceeded from the individual, but as a result of the process of dissolution that then ensued, it had to increasingly call for the state as protection against this self-inflicted development; the state therefore eventually became an idol that everyone implored for help.

The so-called omnipotence of the state brought with it a rule of the purely formalistic and in this schematic structure a true womanhood could not flourish. The National Socialist worldview does not proceed from the state in all its state thinking, but from the people. She sees the state not as a purpose, but as a means of preserving the people, and thus the concepts of race and ethnicity are placed far above the idea of a formal, albeit magnificent, institution. And if one admits that this iron structure of a state lies predominantly in the hands of the man, then at the same time the recognition is expressed that the nature and mental attitude of the people are increasingly determined by the woman. Our people need healthy and strong people. Healthy and strong people, however, can only be born to powerful women who are aware of their strength. The first ideological attitude of the growing sex lies in their hands, the spiritual direction of the coming national community will depend on me, the hereditary health of Germany is placed in their care and thus the prerequisite for character formation of the German nation in general.

So we see in women today the sustainer of life, and when we speak of the mothers of the nation, this is the greatest honorary title that a people can bestow on any one of their midst. But when we designate this as a name of honor, we are rejecting all forces who have endeavored today or in the course of the past centuries to denigrate this name of honor or to disregard the bearers of this name. And in addition to the already mentioned attempts to disregard women, the terrible persecutions of witches, which arose from the same world of thought, appear before our eyes, which in the most unclean way represented a single abuse of Germanic women and hundreds of thousands of German women and girls in a dishonorable way to torture and brought the stake. German historiography, which must be carried out anew today, also has the task of re-establishing the honor of the German woman of the past and of researching how many mothers of the German people fell from a ruthless and anti-popular principle in the past centuries through systematically cultivated madness have been driven to death.



We are deeply convinced that if the German man and the German woman fulfill their duties in this world, in the service of the honor and freedom of the German people and in deep respect for one another, they are also complying with a religious commandment in this world. The fulfillment of this law, whether you call it a natural law or the law of a divine creator, is the only real test of a great and noble disposition and means what the National Socialist program calls Germanic morality. This stands above all petty philistine bourgeoisie, it also stands above all petty quarreling dogmatics. It is a jointly binding spiritual element for everyone, which today begins to really claim dominion over everyone.

From this one generous attitude, the National Socialist movement will also continue to pursue its old principle of genuine religious tolerance. It is based on an inner respect for a real religious conviction, it just cannot accept without contradiction when people who do not emphasize a certain traditional creed are denied the religion at all or when they are portrayed as pagan or inferior. When we proclaim the principle of religious tolerance, we cannot take into account how many millions or how many thousands one or the other conviction counts, or whether only a very few hold a particular religious tendency. The National Socialist movement and the new state are not there to give up the secular arm

of any creed. National Socialism overcomes the medieval thinking that the people and the state should only be a means to the end of denominational rule. We believe that a denomination fulfills its inner religious mission only if it is able to purify and strengthen the noblest values of a people, but that it cannot claim general validity if it is these innermost natural and God-given values. We want to ridicule or even destroy values. We hope that the ideological tensions which exist in Germany today as a result of the failure of the old forces will be resolved in a way that corresponds to the dignity of the German people and the seriousness of the questions.

If we internally recognize the principle of respect for everyone, then the possibility will be given that this whole new state, social and ideological building of the German Reich cannot be thwarted in the long run in a way that is dangerous to the people through religious disputes.

Recognizing a genuine religious conviction also includes the great task of a German mother. She too will not be able to shut herself off from the spiritual struggle of our time and we hope that she approaches the questions with the primal instinct of her self-respect in order to be worthy of the greatness of our time and the female figures of the German past.



In our boys and girls, an independent generation that is conscious of companionship is growing up, which perhaps does not have to struggle with these problems as hard as the older generations. Our eyes are therefore on the children, the youth on which the hopes of all of us rest. They form the living people of our day and are called to carry out the mission that our generation had to fight for. In this national community and comradely cooperation between the past, present and future, I, as the representative of the Führer for the ideological education of the movement, greet the mothers of the entire German people, those who were there, those who live today, and all of them on their day of honor that are yet to come.